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OF THE

ISLETA INDIANS, NEW MEXICO;

The Race of the Antelope and the Hawk Around the Horizon.

By ALBERT S. GATSCHET.

INDIAN TEXT; TRANSLATION; REMARKS ON THE MYTHIC TALE AND ON ISLETA SUN-WORSHIP.

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A MYTHIC TALE OF THE ISLETA INDIANS.

By Albert S. Gatschet.

(*Read before the American Philosophical Society, December 18, 1891.*)

The study of the Indian languages of New Mexico has been neglected more than that of other sections of our wide territory and it is with much satisfaction that I present in print the first continuous text worded in one of them, that of Isleta Pueblo. It is a dialect of the Téwan, or, as it is called in J. W. Powell's classification, the Tañoan family, with a translation and with a paraphrasis, which is more comprehensible to the general

SMITHSONIAN
COLLECTION

reader. The source from which the two portions of the tale were obtained is mentioned in the "Comments," with all the particulars needed.

Text I. The Boy-Antelope.

Kamäntchu′ yowa′ natüei′ we ai′; hu′ba wi′si Pi′-ʻli
It is said somewhere a village there (was); and two "Bighead"

u′-unin t'hü′ ai. Pi′-ʻli upiû′ⁿu-ide a-u′kwimban yuwi′n'a
young people lived there. "Bighead" the girl being pregnant not any (had)

ä′napa hukwa′hi pa′nat; bepapa′-u uba′ pa′ ai huä′tcheban,
place to be delivered; her elder brother then prairie to took (her),

hu′ba u′kwoban. Wi′wai bepapa′ba matcheba′n
and she bore a child. Hereupon her elder brother brought (her) back

tüei, u′-u mā′shuban pa′ ai. Hu′ba wi′m'a
to the village, the babe he left prairie upon. Then a

taʻli′ora-ide u′-u t'aba′n, hu′bak a′wa ö-ukĕmiba′n.
female antelope the babe found, and she brought it up.

Wiba′-a wi′m'a shü -i′de shütche′mik taʻlî′ora t'ha′ban
Once a hunter while hunting a she-antelope met

wim'a a ü′-a-u fiĕ′rk. Ye′de ü′wa-u-ide wi′ĕra-i tamni′n
(and) a boy along with (her). That boy was a runner antelopes

ai′ti t'hurī′m. Shü-au′ti makwibā′k nakā′tchau wi′ban
than faster. From the chase when he returned notice he gave

kie′nda ta′-i-kabe′-ide, betu′winiban wie′n t'hü′ we-i′ shi′mba
at once to the town-cacique, (who) proclaimed: four days after all

ta′-inin ishû shanhi′nap: "wi′m'a ü′wa-u-ide tchie′minap
the people on a hunt should start: "(that) a boy was going about

tamni′n an, hu′ba inabä′wa î′shierhinap." Wie′n t'hü we′-i
antelopes with, and we want to seize him." Four days after

shi′mba tüei′-ide u′ fier, ʻli′o fier, süa′ fier ishü-miba′n,
the whole pueblo, children with, women with, husbands with to hunt went,

ibi t'a taba′n, bi′tchu î-u′beban î′pie t'a
they the antelopes found, but were told, that not the antelopes

χüĕramhi′nab, wei′ba-i-i ü′wa-u shie′rhinap tin. Taʻliora′-ide
they should hurt, merely the boy to get hold of try. The female antelope

ana′ katchaba′n, hu′ba ü′wa-u u′miban, be-e′ ʻlipwĕrhi′nnap.
was informed, and the boy she told not to leave (her).

Ta tamni′n inakwî′er p'i-amba′n, hitüe′rwemik buorti′m
Then the antelopes began to run, and while they ran in a ring

taʻliora′-ide ü′wa-u u′miwe. "Na′yan kin wu′hi tün-ü′χ-
the female antelope the boy called (to her). "Presently we will run north-

tü′ⁿna-u; hu′bak inshu′minak, nātü ăk kake′-i kwimba′hi
west; and while we pass (the ring) on the line your mother will stand

shie′rnai, hu′bak a shu′miwe-ifier, akwei′tchehi, hu′bak u′
on the left side, then as you pass (the line) you will fall down, and there

kake'ba hashie'rehi." — Hu'bak ba hu'na pu'aban. — Ka
your mother will catch you." — And (so) it occurred. — That's
hui'kiēm.
your tail.

Text II. The Race of the Two Champions.

Ka'pio kawe'-ide na tü'wiban ɤɹe' shamba'k.
"Cold-Hearted" the chief, the earth pierced through (and) above came out.

Shamba'g pa-hwi'e muba'n, hu'ba kai'ban "Shi'ba
After emerging a lake he saw, and he named (it) "Tears

fûn'-a-i," hu'ba yeti' itai' we'ban nabat'hü' tü'ei.
dark," then thence (his) people he took to the white pueblo.

Ye'dit'hü ta'ban wim'a natü'ei we ai', na'dshûr' tü'ei,
Here they found another village being there, the yellow village,

yo-u-a' i-uwe'-siēm tai'nin pa'-in it'hüpan a'-i. Hu'bāk
where wicked people were living. Hereupon

nadshu'ri tü'ei wesie'mnin î-ukwiewi' a'-uban nabat'hü'
the yellow pueblo, the wicked people, racers invited, of the white

tü'ei hi'tai we'-in an. Wi'en t'hü' ibemaküamba'n,
pueblo its people (to be) with them. Four days did they make ready,

hû'bak shi'mba ibe'tüyiban, hu'bak imî'ban natchû'ri
then all assembled, then proceeded to the yellow

tü'ei. Nabad'hü' tü'ei tai'nin an natchû'ri tü'ei
pueblo. The white pueblo people (and) the yellow pueblo

tai'nin an yu'na kûmna' kiĕrba'n, ibenahumiba'n;
people thus their clothing laid down, they did bet;

hu'bak natchû'ri tü'ei pi'eni-ai hu'li'mihi'nab;
and the yellow pueblo (expected?) to be victorious;

natchû'ri tü'ei tai'nin ibe'wa humiba'n, hitu'mik
of the yellow pueblo the people their lives staked, saying

pa'y'a 'limba'-î 'ludehina'b natü'ei fi'er, en hi'ria-a
that who was beaten would be burnt the village with, with property

we'-in. Nabat'hü' tü'ei hûra ibe'wa humiba'n, wi'en
his. The white pueblo also their lives staked, (and) four

t'hü' we-i' kwie'win inwû'rihiei. Shi'mba tai'nin
days after the racers were to start. All the people

hitü'tcheban, witchunaida'd kwî'ewnin hinmakü'ⁿai. Hu'bak
assembled, of both sides the racers were ready. Hereupon

thü' be'kti hinûri'ban, wi'm'a na'hwe'-iakin tai'nin himi'ban,
the next day (they) arrived, on one eminence the people went,

hu'bak yeti' a'wan wî'tad inmi'ban. Wi'wai wi'm'a
and from there onward (the racers only) went further. (From) Another single

na'hwe'yak i'nkimbak, natchû'ri tü'ei kwiewi'de be ta'kie
eminence when they disappeared, of the yellow pueblo the racer into a hawk

peba'n. Pi'enabĕ tüba-u' i'nmimik, shumieifie'rk
changed himself. Some distance towards east when they had gone, when he passed by

tua'mban nabat'hü' tü'ei kwiewi'de: "Hahahā', ta-u'ide!
he said of the white village to the racer: "Hahaha! antelope!

hakû' tieremi'k! me'tchu awa' wa'nhi hue'bai."
good by! perhaps you will reach the east."

Hue'bai inwa'mban hue'bai kwie'r tü'-u hinmabo'rîbak;
The east having reached from east towards north they turned;

takie'de tch'ûm' mî'mi-e-i hue'bai kwî'er tü'-u;
the hawk flew ahead from east towards north;

pie'nnak în'mimik wi'm'a 'lio'-u-ide nabat'hü' tüei'ti
halfways having gone one old woman from the white pueblo

tua'mban ta-u'ide. Ta-u'ide bewi'niban hu'bak ye'de
spoke to the antelope. The antelope stopped and that

'lio'-u-ide wi'-en'a u'wîr wie'tcheban, u'bemîk
old woman four reed-pipes gave him, telling (him)

ufetchihî'nab wî'ba hue'bai pie'nnai, wi'ba hue'-û-i
to light (them) one from east (when) halfways, one from north

pie'nnai, 'ba hue'nai pie'nnab, 'ba hue'kwi pie'nnai.
halfways, one from west halfways, one from south halfways.

Wi'wai ta-u'-ide tüĕ'ɹweban hue'bai kwiĕr pie'nnai;
Again the antelope ran east towards some distance;

mi'mik wi'p'a i'wîr fe'tchiban; ifa'ribak be fi'
while running one reed-pipe he lighted; when he had done clouds

ye'niban, hio-ati'n mi'mik benamakwĕrkie'-iban,
arose, (and) a short way moving on did wrap in (both),

nö^{n}'amin. Yo-a'btinbak pa' 'lu'laidewa'na, ta-u'-ide
it darkened. After a while rain fell in heavy drops, the antelope

beta'n bai'tin besu'rban; t'a' hue'-u-i wa'nhi
shook itself and then wiped off (the moisture); almost the north-point going to reach

pa'nab, takie' kü'wan, takie' mo'bak shi'mba pati'n
nearly, the hawk it met, the hawk it found all over wet

tu'la'ak arû'mig. Shumiei'fierk tû-a'mban: "Hahaha'!
on a cottonwood tree crying. As he passed it said (to him): "Haha!

haku' tieremi'k, yu'ni nu' siĕ'rnin i-uta'manin;
good by! in this way men treat each other,

me'tchu hue'nai a wa'nhî;" hu'bak ta'-uide bepi'kûrwan,
perhaps the west-point you will reach;" then the antelope started,

hue'nai kwir bemabuo'rimik takie'-ide bakü weba'n.
the west towards veering about the hawk overtook (it).

Shumiei'fier û'beban: "ta'-uide, ta'sim aku' tieremi'k!
As he passed by he shouted: "antelope, now good by!

Yu'ni nu' siĕ'rnin ibe-i-utama'nin. Me'tchu hwe'kui
In this manner men act towards each other. May be south

a wa'nhi!"
you will arrive!"

Takie'-ide shuba'n wi'wai; ta-u'ide be-î'-eniban, hu'bak
The hawk passed by again; the antelope arose (from the ground), then

iwi'r fetchiba'n, wi'wai bena' p'i' pe'ban, nü'ⁿamim.
(another) reed-pipe he lighted, again did cloudy it become, it darkened.

Hu'bak ta-u'ide bemadü aru'itin bepi'kûrwan, wi'wai
Then the antelope did roll itself on the ground did start on a run, again

hwe'kui wa'nhi pa'nai takie' kü'wan shi'mba pa'tinmûk
at the south arriving nearly the hawk it met all over wet

aru'mig, beshu'rmik tu'la'-ag ik. "Hako'amiam!
screaming, wiping himself on a cottonwood tree while sitting. "Try (again)!

yu'ni nû siĕ'rnin yut'ama'nin! t'a' ha'ku tie'rĕmik; sîm
in this manner men act towards each other! now good by; again

me'tchu hwe'kui a wa'nhî." Wî'wai ta-u'ide be madü"a-
perhaps to the south you get will." Again the antelope while rolling

rume'tin bepiku'rban, wi'wai wä'kwi wa'nhi pa'nab, takie'de
itself started to run, again at the south going to arrive almost, the hawk

bakü weba'n. Shumie'ifier t'a'-û tu'amban tu'mig: "haku'
caught up with. As he passed to the antelope he spoke saying: "good

tieremi'k, hiu'ni nu' na'dshur' tü'ei sü"a'nin i-utama'nin."
by, in this way of the yellow pueblo the people treat each other."

Wi'wai wä'kui kwiĕr pie'nnab ta'-uide mî'mik wibaki'n
Again south towards some distance the antelope while going another

iwîr' fätchiba'n, wi'wai bänamakoarkiei'ban, nö'amim:
reed-pipe lighted, again clouds formed, (and) it darkened;

we'bai wa'nhi pa'nai takie' kü'ban. Shumiei'fier
(when) at the east it was to arrive nearly the hawk it overtook. As he passed by

takie' tu'amban tumî'k: "Ta'sim haku' tieremi'k! yu'ni nu'
to the hawk it spoke saying: "Again good by! in this way

nabat'hü' tü'ei tai'nin i-utama'nin."
the white pueblo people treat each other."

Hu'bak shuba'n; ta'-in wa'nhi pa'nat, i-o-a' hintai'
Then it passed by (him); when on the point of arriving where they were to be

pe'hi pana't, takie'-ide wamba'n tü'ai, ta'-uide we'-i
changed into people, the hawk arrived behind, the antelope just

wĕri'mmik. Takie'-ide wa'na wi'm'a naɤre'yak; ta-u'ide
starting (again). The hawk arrived on one eminence; when the antelope

wĕri'mmik takie'-ide bepiku'rban. Wi'wai wi'm'a naɤreya'k
started the hawk began to run. Again to another eminence

nabat'hü' tü'ei ü'waide wiĕri'bak, t'ai'nin bamu'tcheban;
of the white pueblo the boy (runner) arriving, the people perceived (him);

natchu'ri tü'ei tai'nin hitû"we: "Hita' nabat'hü' tü'ei
of the yellow pueblo the inhabitants said to themselves: "Now the white village

kina' we i'tin na' wem." Nabat'hü' tü'ei tai'nin tu'ban:
ours now surely our own is." The white pueblo people said:

"Nabat'hü' tü'ei kwiewi'de tch'ûm' î'hi, na'dshûri tü'ei
"The white pueblo racer ahead is going, the yellow pueblo

kina' we i'tin na' wem." Wî'tchuna-ida'd tai'nin
ours now surely ours is." On both sides the people

i-u'shu mi'ban, hu'bak i-u'shue nabat'hü' tü'ei ü'waide
to meet (the racers) went, and they met the white pueblo boy

tch'û'm i'hik ta'-in wa'mbak. Nabat'hü' tü'ei hata'
ahead coming when arriving (at the starting place). The white pueblo then

wie'n tü' we'-i shi'mba nadshu'ri tü'ei wĕsi'emnin
four days after all of the yellow pueblo wicked (people)

hitü"ibe'itin hi'lu'deban natü'ei fierda't. Bî'tchu wi'm'a
were gathered (and) were burnt the village with. But one

wesî'emide wĕ t'hate'wa, hu'ba wē 'lu'deba; hu'ba ye'ti-i'ku
wicked (fellow) not was found, hence not was burnt; and from then

nva'n t'hü' kim we'siem t'hü'm.
to this day we have bad (people) living.

Translation of the Mythic Tale.

I.

Somewhere, at one time, there was a village, they say, and two "Big Head" (Pi'-'li) children lived there. One of them, the "Big Head" young woman, being with child, was unable to find some spot where she could be delivered; so she was taken by her brother to the prairie, where she was delivered. He left the babe upon the prairie and took his sister back to the village. A female antelope, finding the infant, brought it up.

Once a passing hunter met a female antelope, the boy being with her. That boy could run faster than any antelope, and when the hunter reached home he notified a clan-chief, who ordered that four days after all the people should start out on a hunt, "for a boy has been seen strolling with antelopes and we must get hold of him." Four days after, the whole pueblo, men, women and children, went out on a hunt and found the antelopes. They were told not to wound or slay any of the antelopes, but to try to catch that boy only. The female antelope having noticed this enjoined the boy not to part from her side. When the other antelopes began to run in a ring, that antelope called the boy to her, and said to him: "Now we will go to the northwest, and when we pass the line of the hunters your mother will stand on the left side, and, as if passing, you will fall to the ground and your mother will catch you." And so it was done. Now it is your turn!

II.

The clan-chief of the "Cold-hearted people" made his way through the earth's crust and came to the surface. After emerging from there he saw a lake and named it "Dark Tears," and then he took his clan to the

"White Pueblo." Near it he found another village, the "Yellow Pueblo," inhabited by people skilled in witchcraft. Then the Yellow Pueblo of wizards challenged the people of the White Pueblo to have a race with them. They prepared themselves during four days, when they gathered to proceed to the Yellow Pueblo. And the White Pueblo people and the Yellow Pueblo people deposited their garments on the ground and made bets. The Yellow Pueblo people expected victory with certainty, and put their lives at stake, proclaiming that the party conquered would be burnt, together with their village and all their property. Four days after the racers were to start. The people all assembled and the racers of both parties made themselves ready. The next day the crowds of people ascended a hill, whereas the racers alone went onward from there.

When on their race they descended from another hill and were lost sight of, the racer of the Yellow Pueblo transformed himself into a hawk. When they had gone quite a distance east, he overtook Antelope, the champion racer of the White Pueblo, and said to him: "Hahaha! good-by, Antelope! Perhaps you will be alive still when you reach the east point." Having attained that goal they turned from east to north; Hawk flew ahead of Antelope, and when they had gone halfway an old woman from the White Pueblo stopped Antelope and spoke to him. She gave him four ceremonial reed-pipes, and told him to light one of them when halfway from east to north, another when halfway from the north, another when halfway from the west, and the last one when halfway between south and east, the starting place.

Starting again, Antelope ran towards the east for some distance and lighted one of the pipes while on the run. When he had finished smoking it clouds arose which moved onward and enveloped both racers, so that it became dark. A while after rain began to fall in heavy drops. Antelope shook his body and wiped off the moisture. When on the point of reaching the goal at the north, he fell in with Hawk, who was dripping wet and sat on a cottonwood tree screaming. Passing by, Antelope said to Hawk: "Halloo! good-by! this is the way men treat each other, and perhaps you may reach the west point." Antelope started again, veered around towards the west and was overtaken by Hawk, who shouted to him: "Antelope, now good-by! in this manner men act towards each other; may be you will arrive south sometime!" Hawk passed by and Antelope arose from the ground, lit another reed-pipe, which brought on cloudiness and darkness again. Antelope, after rolling on the ground, started on his run again, and when he had arrived nearly at the south he overtook Hawk, wet all over from the torrential rain, screaming and wiping the water off while sitting on a cottonwood tree, and said to him: "Try it once more! In this manner people act towards each other; now good-by, perhaps you will get to the south point."

Again Antelope rolled on the ground and started out, and when on the point of reaching the south he was overtaken by Hawk. Hawk passed

him and said: "Good-by! this is the manner by which the people of the Yellow Pueblo treat each other."

When they had arrived at the place where human form had to be reassumed Hawk arrived second, and Antelope was on the way of setting out again. Hawk came upon a hill and when Antelope started, Hawk (who was transformed into a man) began to run. The boy racer of the White Pueblo, who had been Antelope, was now sighted by the people, and the inhabitants of the Yellow Pueblo said among themselves: "Now the White Pueblo is certainly our own!" But those of the White Pueblo said: "Our racer is ahead of the other and the Yellow Pueblo is now ours to a certainty." The people of both sides who went to greet the racers, met the boy of the White Pueblo ahead of his rival when both came to the starting place.

Four days after this all residents of the Yellow Pueblo of wizards were gathered and burnt, and their village also. But one of their wicked number could not be found, and hence was not burnt; and from that time until now we therefore have some wizard people living.

Comments on the Mythic Tale.

The mythic tale embodied in the above pages is very popular among the Isleta Indians, and I obtained it from one of them, Henry Kendall, who, in 1885 and for some years previous, was a pupil of the Indian Training School at Carlisle, Pennsylvania. Considering his youthful years, he showed remarkable intelligence, and could reply to almost all the questions I propounded to him on the language and ethnology of his native tribe.

The legend is divided into two parts. I have placed the description of the adventures of the boy-antelope before the main story, though I obtained it as a secondary appendix to the same, and have to state that this part is incomplete at its end, for it does not mention the capture of the boy by the Isleta hunters, which had been the cause for sending them out on a hunt. He and his mother were called "Big Head" on account of their bulky hair, flowing loosely around their heads, which made the boy's head appear to be of preternatural size when the wind was blowing into his hair during a race.

The words, "now it is your turn," have no reference to the story, but indicate that the tale is finished and that another narrator has his turn to count another story. In the original these words convey the idea: "That is your tail," ka hui'kiēm.

As to the legendary migration of the "Cold-hearted" clan out of the bowels of the earth towards the "Lake of the Dark Tears," the Indians of Cochití and Taos, New Mexico, are acquainted with it also, and relate that the lake was to the north, in what is now Colorado, and that they saw it themselves. That populations originated from the earth and crawled out of it through an opening, is a myth very frequently found in

both hemispheres. It is very conspicuous for instance in the mythology of the Iroquois and Maskoki tribes in the eastern portion of the United States, and among the Yokat, the Pomo and the Wintún in California.

Where the White and the Yellow Pueblo were nobody can tell, but the colors may be significative, for the Indian tribes of the West possess a peculiar color symbolism. The Indians of Isleta exhibit certain colors by means of paint on their faces and garments; so the red-eye section uses red and white; the black-eye section, black and white; the earth gens, white and yellow; the maize gens, white, yellow, red, sometimes also black.

Their symbol colors for the points of the compass are white for the east; from there they go to the north, which is black; to the west, which is blue, and to the south, which is red.

The race proposed by the yellow or witchcraft pueblo and performed by representatives of both towns is a race around the world. The story is told very graphically and the oft-repeated exclamations and taunts which one runner shouts to his rival are ceremonially used up to our day, though some of the terms are remnants of an archaic dialect. The reed-pipe, cigarette or calumet is a piece of reed three to four inches long, which is filled with tobacco and smoked only for ceremonial purposes. Many are now found in the sacrificial caves of the New Mexican Indians. It is thought to have the power to bring on rain-showers after a drought, but can be lit only by ministrants of sun worship. In fact all rain-clouds originate from its smoke and the carrizo-pipe plays an important rôle throughout the Pueblo legends.

In another version of the same story, which Mr. Charles F. Lummis has published in the September number of *St. Nicholas* (1891, pp. 828–835), the reeds were handed to the boy, not by an old witch, but by a mole, who for this purpose crept out of his burrow and accompanied his gift by well-meant advice.

The people of the Kapio gens or clan are called the strong, cold-hearted or persistent people on account of the persistence and energy which they evinced in digging their way through the crust of the earth up to its sun-lit surface, following the behests of their clan-chief. There are many of these clans in the Isleta Pueblo, and A. F. Bandelier has heard the names of fourteen, whereas from Kendall's indications I obtained the Indian names of eight only, the Kapio among them. All gentes seem to belong either to the red-eyed or to the black-eyed section. Of the other clans we name the shi'u tai'nin or *eagle people*, the na'm tai'nin or *earth people*, the i'-e tai'nin or *maize people*, and the hu'makun or *game people*.

According to Mr. Lummis' version, the white pueblo divided the spoils of the witch pueblo with the Isleta Indians, and later on removed to their village themselves. Such a removal to Isleta is also reported of some remnants of the Tigua people, though the principal pueblo of these was near Bernalillo, on the bank of the Rio Grande.

The two runners represent some nature powers interfered with by the

raingods, as the winds or the storm clouds chasing each other in the skies. The direction taken by the hawk and the antelope is the same as that by which the calumet smoke is blown out by the participants in the quarterly sun-worship festival.

The wording of the two stories is incomplete in several respects. So the transmutation of the racers into animals for the purpose of outdoing each other is not expressly mentioned, although the story cannot be understood without it. The other version also states that the boy-child left by his uncle and mother upon the prairie, was carried to the antelopes by a coyote, after which a mother antelope, who had lost her fawn, adopted the tiny stranger as her own.

By an ingenious act of the mother antelope the boy was surrendered again to his real human mother; for when the circle of the hunters grew smaller around the herd, the antelope took the boy to the northeast, where his mother stood in a white robe. At last these two were the only ones left within the circle, and when the antelope broke through the line on the northeast, the boy followed her and fell at the feet of his own human mother, who sprang forward and clasped him in her arms.

To acquire a correct pronunciation of this and other Tañoan (or Tehuan) dialects is not a very difficult task for Americans, after they have succeeded in articulating the ɻ, ɳ and ɹ, as sounds pronounced with the teeth closed; the ɹ is uvular besides. ä, ö, ü are softened vowels or Umlaute; â, î, û indicate a hollow, deep sound of a, i, u, and ĕ is the e of *butler, sinker;* 'l is an l pronounced by pressing the fore part of the tongue against the palate; ¯ and ˘ mark length and brevity of vowels.

To give a full glossary and grammatic explanation of the texts is not within the scope of this article. But some of the more necessary elucidations are as follows:

Substantives descriptive of persons, of animals and of inanimate objects seen to move spontaneously, are made distinct in the singular number by the suffix -ide, in the plural by -nin, "many"; while inanimates are in the plural marked by -n, and in the singular show no suffix. In verbs, the ending -ban or -wan points to past tense, -hinap, -hinab, -innap, to a subjunctive or conditional mode, and a final -k to a participle.

The Sun Worship of Isleta Pueblo.

There is so much similarity among the New Mexico Indians in appearance, customs, manners and ceremonial, that we need not be surprised at the equality of sun worship among all their pueblos, which is shared even by the Quéra Indians, who speak languages differing entirely from those of the Tañoan family. So a sketch of the Isleta sun worship will do for all of them.

The town of Isleta now holds about 1040 inhabitants and is divided in two parts by a wide street, called the plaça. The northern portion is inhabited by the Isleta medicine-men or "fathers" (ka-a'-ide, plural

kai'ɲin), the southern by the Laguna medicine-men, who are called so for having acquired their art in Laguna, a Quéra pueblo. The differences in the ceremonial of both sections, each of which has a separate medicine house, are slight, and during the ceremonies the two "schools" of medicine-men supplement each other. They are subject to the watchful care of the captains of war, of whom there are four or five in each of the two sections.

There are four annual periods of ceremonial sun worship in their pueblos, and every one of them is followed by a dance. The first of these festival periods occurs in September, the second in December, the third in February, because wheat is planted in the month after; the fourth, less important, a short time after the third. They last four days, not including the dance, and are evidently instituted for the purpose of influencing the sun deity in favor of granting a bountiful crop to the Indians.

Both medicine houses are long-shaped, running from west to east, where the entrance is. The fire burns not in the middle, but at the eastern end, the chimney being to the left of the entrance. In the roof a square opening is left for the sunlight to penetrate. Women are admitted to the house, but everything that is non-Indian is excluded; none of the white man's dress or shoes are admitted; the participants have to enter without moccasins and to wear the hair long.

The ceremony takes place at night, and begins with the following act of worship to the sun (tu'ɹide); each medicine-man carries a short buck-skin bag filled with half-ground cornmeal; he is strewing the contents on the floor before the public, while an allocution is held to the sun, moon and stars. The Indians grasp the meal from the ground, and breathe upon it to blow off any disease from their bodies, for it is thought the meal will absorb or "burn" any disease invisibly present. Then the medicine-men throw the rest of the cornmeal in a line or "road," while "sowing" it on the ground to the sun. When all the meal is spent, they blow again upon their hands and *breathe up health* from them. This is done during four consecutive nights, during which the medicine-men abstain entirely from eating, drinking and sleeping, but are allowed to smoke. The calumet or reed-pipe, which is presented during the above act, is lighted and the smoke puffed first to the east, then to the north, west, south, then to the sky and to the centre of the earth. No moon worship exists among these Indians.

On the fifth day commence the dances, which are held under a large concourse of people and last from eight P.M. to four o'clock in the morning. The medicine-house holds about three hundred people, and nobody is allowed to leave before the above-mentioned hour, when the conjurers allow the people to breathe fresh air.

[In each word of the Isleta text, the emphasized syllable is marked by an *acute* accent standing after the vowel.]

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